

MISSIONARY HAND-BOOK NO. 5.

American Methodist Missions.

MISSIONS OF THE M. E. C. S.

C·H·I·N·A M·I·S·S·I·O·N.

No. 1.

AUGUST, 1891.

Published by Board of Missions, M. E. Church, South.

FOR USE OF SUNDAY-SCHOOLS, EPWORTH LEAGUES, AND
PERSONS DESIRING MISSIONARY INFORMATION.

ADDRESS

I. G. JOHN, D.D.,

Mission Rooms, Nashville, Tenn.

MISSIONARY HAND-BOOK.

THIS little book is designed for the use of Sunday-schools, especially the teachers and more advanced classes, Epworth Leagues, and preachers and others desiring to prepare sermons or addresses who may not have access to a missionary library. Our design is to place in a cheap, compact, and convenient form information as to the history and operations of our own Church, and of the Societies and Boards at work in the mission field. It will be published monthly.

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I. G. JOHN, D.D.,

Mission Rooms,

NASHVILLE, TENN.

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CHINA MISSION.

No. 1.

MANY complain that missions in China do not compare favorably with those in other lands. While missionary operations were opened among the Chinese early in the present century, the results have been far less than those reported from India and the South Sea Islands. There are causes for these results. It will be conceded by all familiar with modern Missions that China is one of the most difficult of all the foreign fields. As a people the Chinese are intensely conservative. Their profound veneration for their ancestral customs and religion leads them to regard with suspicion and contempt the institutions and innovations of other and younger nations. Their religions have degenerated into debasing superstitions, from which all true conceptions of God and immortality have been blotted out; hence they turn to this life as

their highest good. China may be considered the stronghold of the "God of this world." It may be the last battle-field between the true faith and false religions.

Their resistance to Christianity has been strengthened by their deep sense of the wrongs they have suffered from leading Christian powers. Many years of missionary toil and sacrifice will be needed to efface from the Chinese mind the impressions made by the iniquitous policy of England with reference to the opium trade.

Again, in estimating the results of missionary operations in China, we must bear in mind the fact that prior to 1844 the empire was sealed against labors of the missionary. During that year the imperial decrees prohibiting, under heavy penalties, the profession of Christianity by the natives were partially removed, and the missionary allowed to prosecute his work in the five ports of Canton, Amoy, Foo-chow, Ningpo, and Shanghai. They were still "prohibited from going into the interior to propagate religion." It was not until 1858 that these restrictions were removed and China opened to the gospel. In 1860 there were about 1,600 converts; in 1890 there were upward of 38,000.

Previous to the division of Episcopal Methodism in 1844, the thoughts of leading ministers and members in the Southern Conferences were drawn toward China as a mission field. In 1843 Rev. Charles Taylor, then in his first year in the South Carolina Conference, informed his presiding elder, Dr. William Cappers, that if the Church decided to open a Mission in China, he was ready to go. The division of the Church for a time diverted attention from the movement; but the Louisville Convention having fully committed Southern Methodism to the cause of Foreign Missions, the subject was promptly revived. The Church press, led by the *Southern Christian Advocate*, warmly advocated the Mission; it became the chief topic at Annual Conference missionary anniversaries; preachers echoed the call in behalf of China from their pulpits, and the Church began to respond with donations and pledges for its support. The General Conference that met in 1846, without a dissenting voice, gave the Mission its indorsement, and the Board and the bishops at once decided to carry out the manifest wish of the Church.

Revs. Charles Taylor and Benjamin Jenkins, both of the South Carolina Conference, were appointed to the China Mission, and or-

dained elders by Bishop Andrew, in Norfolk, Va., February 27, 1848. Closing his sermon on the occasion, the bishop expressed his regret that, "instead of a forlorn hope of two missionaries to be sent from the Southern Methodist Church, it was not in his power to send a band of fifty faithful men to the benighted millions of the Flowery Kingdom." When shall the wish of the bishop find fulfillment?

Referring to the appointment of Taylor and Jenkins to their distant field, the *Southern Christian Advocate* styled the South Carolina Conference the "Old Missionary Conference." The claim was just. Having pioneered the missions among the Southern Indians and slaves, two of her sons had consented to go forth as the first standard-bearers of the cross from the Methodist Episcopal Church, South, in foreign lands.

April 24, 1848, the two missionaries and their wives stood on the deck of the little ship "Cleone," in Boston Harbor. A little group of Methodists of that city joined with them in singing the missionary hymn, a prayer was offered in their behalf, and they sailed on a mission from which one of their company would never return to her native land. A voyage to China in the slow sailing vessels of

that day was a different affair from the elegant cars and first-class steamers that now bear them swiftly across continent and ocean. The cabin of the "Cleone" was ten by fourteen feet in size and seven feet in height. The state-rooms were six feet by four, with berths two feet in width, leaving the same space for washing and dressing. They attempted religious services for several Sabbaths, but the officers of the ship made their efforts so unpleasant that they were discontinued.

August 12, 1848, after a voyage of one hundred and sixteen days, they anchored at Hong Kong. Owing to the illness of his wife, Dr. Jenkins was detained here until the following May. Dr. Taylor and his wife proceeded up the coast to Shanghai, which had been selected as their field. He reached his destination in September, 1848. After a diligent search of two weeks, a native residence was secured, which they rendered as habitable as their means allowed. Dr. Jenkins joined his colleague in May, 1849. He had made two attempts to come up the coast, but had encountered heavy typhoons and narrowly escaped shipwreck.

Their report for 1849 shows them diligently studying the language and engaged in the dis-

tribution of such tracts and books in the Chinese language as their means enabled them to obtain. Dr. Taylor succeeded in purchasing a plat of ground a third of an acre in extent on the bank of the Yang-king-pang, near a narrow wooden bridge, and built on it a temporary dwelling. Though small, it was more convenient and healthy than the Chinese house they had occupied. The next year he managed to purchase a small addition to the lot, and with assistance from the Church at home was able to enlarge the mission house and build a chapel that would seat 150 Chinese. The first service in it was held by Dr. Taylor in January, 1850. The stream near the house was usually alive with boats and the bridge often thronged with people. Every day the door of the chapel was opened and passers-by invited to come in and hear the "Jesus doctrines." The location being outside the city walls, our brethren did not possess the advantages enjoyed by other missionaries whose Boards had been able to provide for them commodious chapels in the city. They were glad to be permitted to preach for their missionary brethren when ill or absent, and to address large crowds in the temples or other places of public resort. They were

greatly encouraged by the interest manifest on such occasions. Two schools established by Dr. Taylor the previous year were still prospering, though interrupted by small-pox. They contained together thirty scholars. Both teachers and scholars were assembled every Sabbath in the chapel for religious service and instruction. Preaching trips were made to adjoining towns and cities. Among these they mention Soochow, ninety miles north-west of Shanghai. In the midst of other duties, Dr. Taylor found time to answer calls for medical attention, which opened the way for religious instruction.

In 1851 the hearts of the missionaries rejoiced over the first fruits of their toil. Liew-sunn-sang, Dr. Jenkins' teacher, and his wife renounced Buddhism and accepted the religion of Christ. He had applied for baptism six months before, but was held on probation until the missionaries were fully satisfied as to the sincerity of his change of faith and life. A large company of Chinese filled the chapel when he and his wife were baptized. At the end of the service Liew ascended the pulpit and addressed the congregation, setting forth his reasons for abandoning idolatry and embracing Christ. He soon commenced preach-

ing on Sundays in the chapel, and during the week "in the large inclosure of the temple dedicated to the tutelary guardian of the city." Often hundreds listened to his message. Dr. Cunningham thus mentions our first native preacher: "He possessed a vigorous mind, quick apprehension, ready and fluent utterance, with a warm and noble heart. His ministry was greatly blessed. His death, which occurred in 1866, was mourned by missionaries and native Christians as a great loss to the general cause of Christ."

Both the missionary families were called to bury a little babe. They sleep near together in the British cemetery.

The work was greatly embarrassed by lack of proper facilities for mission work. Dr. Taylor, having exhausted his stock of medicines, was obliged to send his patients to the hospital of the London Missionary Society. Not being able to sustain his two schools, one was closed. Among the trials of the missionary, few are more painful than the absence of means with which to sustain a prosperous work, or to avail himself of opportunities for enlargement which are so often presented. Among other plans Dr. Taylor proposed at that period was a boarding-school for boys

and another for girls. He also suggested the employment of single ladies as teachers, being sure that the children would be easily controlled by them.

On the 12th of May, 1852, Rev. W. G. E. Cunnyingham and wife sailed for China. They reached their destination October 18. Their arrival was timely. The health of Mrs. Taylor had failed. She was unwilling to recall her husband from his great work, but her physicians said she must return home if she would prolong her life. She sailed with her children, hoping some day to return to the Mission, and her husband in his loneliness resumed his burden. Later in the year the health of Mrs. Jenkins yielded to the climate. Dr. Jenkins, with his family, sailed for the United States some two weeks after the arrival of Brother Cunnyingham. They had waited too long. Mrs. Jenkins died on the voyage, and sleeps in the sea. As Brother Cunnyingham was engaged in acquiring the language, the chief burden of the mission for a time rested on Dr. Taylor. Very earnestly he appealed to the Board for means with which to place the Mission in position for permanent and effective work. A well-appointed chapel within the walls of the city was of spe-

cial importance. Dr. Taylor mentions the fact that during the four years he had been in China five other Boards had bought lots and built churches within the city, while our little chapel outside the walls was wholly inadequate to the wants of the growing work. This brief statement may furnish another reason why the Mission in China has not measured up to the expectations of many Christians at home. Though their ranks had been thinned, the missionaries worked bravely on. Dr. Cunnyingham wrote: "We see enough around us to awaken the deepest sympathies of our hearts. Could Christians at home spend the day with us in this pagan land, no sermon or missionary address would be needed to induce them to do their duty in giving of the abundance with which God has blessed them to support the missionary or distribute the word of life."

The year 1853 brought unexpected troubles to the Mission. The empire was convulsed by the Taiping rebellion. Nanking and Chin-kiang had fallen into the hands of the insurgents. While at the latter place they were visited by Dr. Taylor, who had several interviews with one of their leaders. They had portions of the Bible, and some knowledge of

Christ, and were opposed to idol worship. These facts led the missionaries to hope that the revolution would result in the overthrow of idolatry and the early establishment of Christianity. These hopes were not realized. The leader in the outset of the movement, with defective views of the gospel, may have been sincere in his earlier teachings; but the movement soon fell under the control of ambitious men who sought to use it for the overthrow of the government and the establishment of a new dynasty. During the year a band of insurgents, professing to be acting in concert with Taiping, captured Shanghai. The mayor of the city was killed, the public officers seized, the records destroyed, and a sort of military government established. All business was suspended and all missionary work, except the distribution of books, was broken up.

About the time of the arrival of the insurgents in Shanghai, Dr. Taylor, learning that the continued ill health of his wife left no hope of her return to China, very reluctantly sailed for the United States. Brother Cunningham, who had by this time acquired the language and was well qualified to manage the affairs of the Mission, soon found himself in

the midst of formidable difficulties. The imperial troops charged with the task of retaking Shanghai were soon before its walls. On the 29th of September the first attack was made in full view from his house, and within three hundred yards of his fence. Battles were now a daily occurrence. On the approach of the imperial army the missionary ladies in the neighborhood of our mission, and those within the city, were removed across the canal, where Brother Cunnyingham and family found a welcome in the house of Mr. Nelson, of the Episcopal Mission. For three weeks Brother Cunnyingham remained at home, in the midst of the fighting, to guard the house and property of the Mission. He was often in great danger. The house was seriously injured by the cannonading from the city walls. The roof was shattered and the wall pierced by balls. One day Brother Cunnyingham was suffering from a severe headache, and to secure quiet and relief he went over the canal to the house of his friend, Mr. Nelson, where his family had found refuge. He was too ill to return that night. In the morning when he reached home he found that the wall of the building had been pierced by a cannon-ball, his bed covered

with mortar and brick, and a twelve-pound cannon-ball lying within a few inches of the pillow on which his head usually rested. It had buried itself about half its diameter in the wall and rebounded back on the bed. Had Brother Cunnyingham been in his usual place, the messenger of death would have plowed through the length of his body. On another occasion when closing the gates of the mission premises at night he felt on his cheek the wind of a two-ounce ball from a "gingal," a long-range gun used by the Chinese. It cut down a bamboo a few feet from his face. God holds his servants in the palm of his hand.

Liew, the native preacher, had to fly from the city, leaving his little property, which was all destroyed. Speaking of these times, Brother Cunnyingham wrote: "But little mission work could be done while hostile armies were struggling for the city. The country for miles was devastated; villages, towns, and hamlets laid in ashes; and Shanghai crowded with soldiers and refugees. Two of our mission houses and our only chapel were burned to the ground." Dark as were these days, the faith of our solitary sentinel did not falter. Writing to the Board in the midst of these

troubles, he said: "When peace returns, we hope to redouble our diligence and by the blessing of God to do something for the multitudes around us. We feel alone in this vast wilderness. Do send us help. We will not always be in war."

In the autumn of 1854 Brother Cunnyng-
ham and wife, who had held their ground "in the midst of alarms," were rejoiced by the arrival of Dr. Jenkins, accompanied by Revs. D. C. Kelley, M.D., J. W. Lambuth, and J. L. Belton and their wives. Brother Cunnyng-
ham had been made Superintendent of the Mission. Vigorous efforts were made to repair the injuries the property had suffered during the war, and to organize on a broader scale the general work of the Mission. The new missionaries entered diligently on the study of the language. All were hopeful that the war would soon end, and the operations of the Mission could be carried into the interior. But the clouds had not all cleared away.

The fatal climate again began its deadly work. In 1855 the health of Brother Belton failed so rapidly that his return home was necessary if his life was prolonged. He sailed in November with his wife, and reached New York in time to die and be buried in his

native soil. Our brethren of the Northern Church ministered tenderly at his bedside, and laid him, as a brother beloved, in his final resting-place.

Early in October, embracing the first Sabbath of the month, the brethren engaged in the services of the first Quarterly Conference ever held by our Church in Asia. Brother Cunnyingham preached on Friday, Saturday, and on Sunday morning. In the afternoon he baptized a woman who had long been a servant in his family, and in whose sincerity he had implicit faith.

It became evident in 1856 that the delicate health of Mrs. Kelley was yielding under the trying climate of Shanghai, and she must return home or be buried in that distant land. Dr. Kelley felt constrained to return home with his family. Their little daughter died on the voyage, and was buried in the sea. The three remaining missionaries averaged sixty sermons a month at their three small chapels, besides distributing books and itinerating through the adjacent country. Three schools were maintained: a male school in charge of Brother Cunnyingham, and two female schools, one under charge of Mrs. Cunnyingham and the other of Mrs. Lambuth. Brother Lam-

buth erected a small school-house near his dwelling, with accommodations for ten or twelve boarders, and soon Mrs. Lambuth had eight little girls living with her. Brother Cunyngnam, in his report, calls special attention to the importance of female schools. "Individuals," he said, "may become converts to Christianity, but until the mothers become Christians the homes must remain pagan." During the year Brother Lambuth made a twelve days' tour in the interior, preaching daily, distributing Testaments and tracts, finding an open door in all the villages and towns.

The reports for 1857 tell of good congregations, while the schools were increasing in number, and several applications for admission into the Church were received. Dr. Cunyngnam and family, in company with two other missionary families, made a trip of some two hundred miles into the interior, visiting among other places the ancient city of Hangchow, one of the strongholds of Buddhism. They preached, distributed books, and conversed with priest and people without let or hinderance. The barriers in China were breaking down.

The treaty of 1858 having provided that Christianity, whether Protestant or Roman

Catholic; should be tolerated throughout the empire, our missionaries began to push out into the regions beyond. They were now free not only to preach the gospel, but establish mission homes, Churches, and schools. A new era had, under the hand of God, opened to the laborers in this vast empire. Dr. Cunningham again calls attention to the city of Hangchow, and urges the early extension of our lines. Brother Lambuth reports encouragingly of evangelical work. His teacher, Shu, and his wife were baptized. The Mission now reported ten native members, with several on trial. Some of the native converts were active in seeking out those who were interested respecting the "Jesus doctrine," and bringing them to Church. Brother Cunningham and family were much hindered in their work by sickness. He wrote: "More than six years' residence in this wretched climate has greatly tried our physical constitutions. We have seen thirty-seven missionaries sail from Shanghai for their native land, only eight of whom had been in the field as long as we have. We have much cause for thankfulness to God."

In 1859 it was decided to open a mission in Soochow, about ninety miles north-west from

Shanghai. Its position as a commercial and literary emporium suggested its importance as a missionary center. The dialects of Soochow and Shanghai were so nearly the same that our missionaries would lose no time in preparing for work. As the prejudices of the people of Soochow were at this time so strong that no foreigner could rent a house, it was decided to send the native preacher, Liew, to pioneer the work. Although the Chinese world was still full of "wars and rumors of wars," the work went on. Brother Lambuth opened a Sunday-school with from twenty-five to thirty scholars. They found the class-meeting admirably suited to the wants of the Chinese converts. A weekly prayer-meeting was commenced. The brethren were encouraged by the readiness with which the converts took up the cross and prayed without hesitation when called on. They reported eleven members this year, including the native preacher. Some of the other missions had been greatly damaged by their haste in admitting members. Numbers could not be relied on as the criterion of success. Careful in the admission of members, our Mission seldom lost one.

Our little band were greatly cheered by the

arrival, on July 13, 1860, of Revs. Y. J. Allen and M. L. Wood, after a voyage of one hundred and seventy-five days from New York to Hong Kong. Hangchow had been fixed upon as their field of labor, but affairs in China were so unsettled that it was deemed wise for them to remain for a time at least in Shanghai, and commence the study of the language. The Taiping insurgents had taken Chang-chow and Soochow, and in July they visited Shanghai. "They approached us," wrote Dr. Cunyngnam, "through the flames and smoke of burning villages and hamlets, laden with spoil, and stained with the blood of innocent men, women, and children; their retreat was marked by the most revolting scenes of cruelty and beastly outrage upon the helpless towns through which they passed." They found the city in the possession of the English and French, and after a sharp collision retired "with the promise to return and drive the foreigners into the sea." The treaty between the allied powers and China in October ended the seclusion of China, and it is hoped prepared the way for the final establishment of Christianity in that land. Before affairs quieted down and plans for the extension of the work into the interior could be put

in operation still darker clouds gathered over the Mission.

After spending nine years in that unhealthy climate, Dr. Cunnyngnam and wife were assured by their physicians that they could not survive another season in Shanghai. They left for the United States on October 5, 1861. Dr. Lambuth and family visited home in 1861, but returned to China in 1864. In 1862 Dr. Jenkins withdrew from the Mission. In 1864 Mrs. Wood died in Shanghai, and in 1866 Brother Wood brought his children home.

During these years the Civil War in the United States had cut off all communications between the Church at home and its Mission on the other side of the globe. Drafts which were in their hands were generously honored by our brethren of the Northern Church, affording, however, only temporary relief. They were soon thrown on their own resources. Bishop McTyeire, in his "History of Methodism," thus spoke of the brave spirit with which our missionaries in China met this emergency: "Dr. Allen found employment in the service of the Chinese Government, in its translation and editorial department, which gave him access to the higher classes, the educated Chinese, and opened for

him the opportunity of far diffusing Christian thought and truth through native channels. Along with this work he continued the ministry of the word as he was able. Both he and Dr. Lambuth supported themselves during those trying years, and carried on the mission work until supplies in small amounts began to reach them—at once a relief and an assurance that the Church had no purpose of abandoning her plans, though not in the condition to enlarge them.”

During the quadrennium ending in 1870 the office of the Board of Missions was located in Baltimore. Though diligent search has been made, the records from 1866 to 1870 have not been found. The following extract from a paper furnished Dr. Munsey by Dr. Cunnyngnam in 1870 supplies a brief account of the conditions and operations of the Mission up to that date:

The China Mission has been in existence twenty-one years. During this time eight missionaries, with their families, have been sent out. Two female members of the Mission have died, and one of the missionaries. One has withdrawn from the work, four returned, and two remain in the field. Between fifty and sixty natives have been baptized and admitted to full membership in the M. E. Church, South; of these, six have died

in the faith. Two native preachers of great gifts and usefulness have finished their course with joy.

The mission now occupies three stations: Shanghai, Soochow, and Nantziang. The principal station, and that at which both Brothers Allen and Lambuth reside, is Shanghai. The property belonging to the Board is chiefly at this point. It consists of dwelling-houses, chapels, and school-houses. What is its present value I cannot state (the value of real estate fluctuates greatly at Shanghai)—I would suppose between \$15,000 and \$20,000. Brother Allen reports the "property intact, and as valuable for missionary purposes as at any previous period." It has not been neglected or suffered to fall into decay. It is amply sufficient, I understand, to accommodate one or two more mission families. If more missionaries are sent out, no additional expense for houses would be incurred. A larger house for preaching purposes at Shanghai has always been needed. There are only two small chapels—one in the city, the other outside the city walls. The mission is out of debt, and with its "property intact," is financially in as sound a condition as before the war—thanks to the energy, fidelity, and good management of our missionaries.

Of the general state of the Mission, Brother Allen says, in a communication to the Georgia Conference: "With the history and statistics of other Missions before me, I do not hesitate to say that the influence of the China Mission of the M. E. Church, South, is increasing as steadily and in as great ratio as that of any other Church represented here, and that it has every opportunity and assurance, if properly sustained in the future, of becoming as aggressive and useful in the

East as the Church that planted it is in the West." He says, in a letter dated December 14, 1869: "The present year has been one of great encouragement even in our own Mission. Our work has been extended and operated successfully, though we are still comparatively bound to Shanghai. The prospect is good, therefore, for a cheering report by the next mail, which I hope will be in time for the meeting of the Board in March."

Rev. J. W. Lambuth is now devoting all his time to regular itinerant missionary labor. He travels and preaches through the country, visiting the stations at Soochow and Nantziang and other cities in the province. This he is able to do because Brother Allen surrenders his part of the appropriation sent by the Board to him, Brother Allen's Anglo-Chinese school furnishing him the means of support. Brother Lambuth has associated with him in his itinerant work a native Chinaman, who was for some time in this country with Dr. Kelley, known as C. K. Marshall. He is a young man of promise, and we hope will make an efficient helper. He is supported by Dr. Deems's Church in New York. Mrs. Lambuth has a girls' school of twelve pupils under her care, to which she gives much of her time, and from which good fruit may be expected in due time. Brother and Sister Lambuth are deeply pious, earnest, faithful, efficient missionaries.

Rev. Young J. Allen has charge of an Anglo-Chinese school, under the patronage of the Chinese Government, in connection with the native college at Shanghai. This school not only furnishes him the means of support, but an opportunity of doing much good as a missionary. No position attainable by a missionary in the empire affords greater facilities for usefulness

than this. He is also editing and publishing two newspapers in Chinese—one a religious paper, the other literary and scientific. Both papers have a wide circulation and are doing good. The Church paper—*Missionary Christian Advocate*—is a beautiful weekly publication of sixteen pages, illustrated by neat engravings of Scripture scenes, etc. I cannot speak too highly of this paper and of the enterprise and taste with which it is conducted. It is patronized by missionaries and native Christians of all denominations. Among the most frequent and able contributors to its columns are the native preachers of China. Notwithstanding Brother Allen's hands are thus full, he preaches regularly in Chinese and performs his part of regular mission work.

The native Church is growing steadily, though slowly, in numbers. Our missionaries are exceedingly cautious in receiving candidates. It would be an easy matter to swell the list of Church-members rapidly, and they could soon astonish the anxious doubters at home by "great successes," if not strictly conscientious in admitting none to membership but those who give satisfactory proof of their sincerity. The native members are active in their efforts to build up the Church, and liberal with their means in its support. The Chinese Christians contribute more per member for the support of the gospel than the Christians in this country.

Among those most active and useful in the Church at Shanghai is a widow woman by the name of Quay. She is known as the "Bible-woman." She spends her time in distributing Bibles and tracts, praying with and exhorting her neighbors. I baptized her and knew her well for years, and do not hesitate to say that a more consistent Christian I never knew at home or

abroad. Many will rise up at the last day and call her blessed.

As the year 1870 drew to a close Rev. Y. J. Allen wrote: "We review the year with profound gratitude to God, whose providence hath shielded us and our work during its eventful passage. Rumors, alarms, and dangers have threatened us all this year, and in some places have actually culminated in real violence. But none of these things have moved us, except it be to renewed devotion and a more entire devotion of ourselves to the Lord of glory. We hope to date from this period a turning point in the history of Missions in China, and have no doubt the crisis through which we are passing will accomplish that long desired object, to wit: the arrest of the Chinese mind, and the wider diffusion of missionary influence. Our own Mission work is still contracted, and comparatively meager of results, from lack of sufficient re-enforcements and qualified native help, but it is not without encouragement." We mention the two native helpers, Dzau (C. K. Marshall) and Ying, as having rendered efficient service. Dzau was stationed at Soochow, which had been visited by Liew in 1859. At that place five had been baptized and eight were on pro-

bation. Ying had extended his labor from Shanghai to the Great Lake, and had also visited Nantsiang, when two persons had been baptized. The two Bible-women were actively at work visiting the homes of all who would receive them, and exhorting and praying with all who were seeking the truth as it is in Jesus. Several of the probationers had been brought into that relation by the labors of the Bible-women. One of these Bible-women was Quay, who had been baptized by Dr. Cunningham at the first Quarterly Conference in 1855. The two boarding-schools had 22 boarders and 10 day scholars. The *Chinese Christian Advocate*, published by Brother Allen, was now in its third year. Though not exclusively religious, it was open to the discussion of all questions pertinent to missionary work. Its circulation extended from Shanghai and the regions round about to Formosa, Hong Kong, Singapore, Mongolia, and Japan. It had the sanction of more than twenty Missions, was subscribed for and read by a large number of the *literati* and mandarins and sold in the streets of Peking. It enabled the missionary to confront, among the higher classes, the errors that prevailed among them. It is not every one who can

make a paper or magazine a success either at home or in the mission field. The man who achieves the success has multiplied his influence many fold. The "Preachers' Text Book," sent out by Dr. Summers for that purpose, was translated and ready for press. The *status* of the work was shown by the following figures. Two foreign missionaries with their families, two student native helpers, two Bible-women, fifty-six native members, fourteen probationers.

The following extract from a letter written January 29, 1871, from Brother Allen to W. H. Foster, superintendent of the Felicity Street Sunday-school, N. O., indicates the character and results of Sunday-school work in Shanghai:

I have previously had occasion to mention to you the great interest the school seemed to take in being instructed, and how hopeful the indications that before long signal results might be expected; but even my fondest anticipations had not foreseen the pleasure of *this day*. 'Twas in the Sabbath-school, and during the closing exercises, about half-past 4 o'clock P.M., that Pay Yoong-Tsung, a boy of fourteen years, the son of a military officer, and a most serious, thoughtful youth, arose from his seat, and, addressing me, said: "I would like to join the Church." His modest manner and the tremulousness of his voice attested his sincerity, and I was surprised to find that a similar feeling and a like

earnestness on the subject characterized the other members of the school.

When he sat down, Yang Tuh Kwe arose and urged a like request, and thus did they all. I was astonished; the scene took me unawares. I could but pray: "Lord, increase my faith!" The children wept. I wept too. Then we sung, "*Happy day, O happy day, that fixed my choice,*" and knelt together, as we never knelt before, to pray for pardon, forgiveness, and acceptance. My soul yearned for them as we drew nearer and nearer to God in prayer. Our hearts were softened, melted, as we bowed together. The children dedicated themselves voluntarily to God. We arose, and I received them in the name of the Saviour, and placed their names on the list of probationers. Thank God for the scene of this day! thank God for the kind friends of Felicity Street, New Orleans! A good work is begun; the Lord is with us, and it shall go on. Who shall hinder it? Pray for us, my brother. Tell your school to praise God for his blessings on their gifts, and pray for yet a larger manifestation, both among themselves and us.

The labors of our two faithful missionaries in 1871 were still confined to Shanghai and its vicinity, with Dzau at Soochow and Ying in Shanghai and interior towns and cities. In addition to the chapel at Shanghai there was one at Soochow and another at Nantziang. The last-named place is mentioned as "a large village of thirty thousand inhabitants, about fifteen miles from Shanghai." They were anxious to occupy Kading, a walled town eight

miles from Nantziang, where a lot had been secured. The religious interest in the Sunday-school was continued. A house was prepared for the girls' boarding-school at a cost of \$300, which was contributed by friends in Shanghai. Brother Dzau had charge of a day-school in Soochow, with eight scholars. 60,000 copies of the *Chinese Christian Advocate* were printed during the year; and of these, 50,000 were sold. The membership reported in 1871 was 68.

The following extract from a letter from Brother Lambuth, published in the annual report, exhibits the condition of the work in 1872:

The number of additions to the Church the past year, ending 1872, has been eleven. Three have died, and two have been excluded from the Church. One man has withdrawn his membership and returned to the London Mission. There were eleven probationers, at the close of the year, in Shanghai, and three in Soochow. Number of churches, three—one at Shanghai, one at Nantziang, and one at Soochow. In Shanghai there are two boarding-schools for boys, numbering twenty-one boarders and eight day scholars. In Shanghai, boarding-school for girls, one; number of boarders, nine, and three day scholars. One day-school in Soochow of twelve boys. Two Bible-women engaged in the work in Shanghai; two Sabbath-schools of about forty persons.

The work among the women in Shanghai the past year has given us great encouragement, and we trust that the coming year this work of grace may be more abundantly manifest, and that many souls may be converted to God. Our congregations in the city of Shanghai have been, for the most part, large and attentive. During the year almost daily services have been kept up each day of the week, and three services on the Sabbath, in and out of the city.

